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# THE NEW BURMA

RECORD OF THE  
AMERICAN BAPTIST MISSION  
DURING 1922







Moulmein Karen Mission  
A Village School, in Donyin Circle



School for Missionaries' Children  
The Minuet

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\*Going on furlough in 1923.

# THE NEW BURMA

THE RECORD OF THE OLDEST  
AMERICAN BAPTIST MISSION FOR 1922

RAYMOND P. CURRIER, A. M., EDITOR

Panoramic Views of Royal Lakes, Rangoon,  
BY HERBERT J. VINTON

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# I

## INTRODUCTORY

### THE NEW DEMOCRACY.

"Let us drink to the last of the Lieutenant Governors," said a speaker at the University dinner in Rangoon, on December 2, 1922. "With the retirement of Sir Reginald Craddock personal rule comes to an end in Burma."

He was right; and this is the fact that will make 1922 in the future of this province a figure to conjure with.

When a few years ago the Reform Scheme of Government was introduced into India upon the basis of the Montagu-Chelmsford Report and therewith commenced the strange spiritual struggle between M. K. Gandhi and the British Empire, Burma was left out. Gradually, however, there was developed for her separately a scheme of partial self-government similar in principle to those of the other Indian provinces but differing in application. Then, as those who followed Indian politics will remember, the Burmese race suddenly bestirred itself: a Burmese non-co-operation movement sprang magically into life; the new University of Rangoon and almost immediately afterwards the whole public school system were boycotted; British goods were burned; Government employees and supporters were persecuted; and

even a martyr was developed, a Burmese Gandhi,—U Ottama the monk, who got himself into prison with the maximum of advertising. Burma seemed to have stridden in a month over the chasm that India had been painfully bridging for years.

May of last year saw the publication of the Burma Reform Scheme, in its practically final form. It was liberal far beyond common expectation. Even forestry and the University were transferred subjects,—that is, they were turned over to the portfolios of indigenous Ministers. The franchise, owing to the far higher percentage of literacy in Burma than in India proper, was wide out of all comparison to that of India: it amounted to an average of one vote to each family and additional ones for women upon certain moderate property qualifications. The Legislative Assembly was to consist of 103 members, a minority of 24 appointed by the Governor, the other 79 to be elected. Some of these elections would be simply by districts, as at home; others "communally" or by communities: the Karens, for example, the Europeans, the Indians, of a given district would elect one representative in addition to the general representative from that district. In pursuance of this scheme, the first democratic elections ever held in Burma took place in



Moulmein Karen Mission  
Some of the school girls' "industries" at the town school: darning and crocheting. It is the Christians of this district who propose to start a community saw mill.

the Fall. The Lieutenant-Governor and his appointed "legislative" (really advisory) council went out on December 31 and the new Governor with his elected legislative council took his oath of office on January 2. He with an "executive council" of one Englishman and one Burman will control only the "reserved" subjects. Forests, education, sanitation, public works and many other important fields he will control only as a member of his cabinet of Burmese Ministers. These Ministers are created, in a sense not hitherto true of any Burmese officer, from among and by the will of the people of Burma.

So long a review of this political and social situation has been given because it is this situation that dominates and will dominate for some years every department of life and work in Burma. In any effort to understand what has happened in the Burma Baptist Mission in 1922, the new Burma that has just now been created must be reckoned with first of all.

## THE NEW BURMA

### II

#### THE DEMOCRACY AND THE KINGDOM.

What then have been the direct bearings of this complex situation upon the work of the Baptist Mission?

First, *the elections* have had a bearing. Referring to the new legislature, Mr. Lewis of Tharrawaddy points out that "five of these 79 are from selected Karen communities; and all five of these are Baptist Christians. In Tavoy a wealthy Baptist Karen ran on the General Constituency ticket and won, while here in Tharrawaddy District (South) our Baptist Christian headmaster, Th'ra U San Baw, contested the General election with Maung Tha Nge, a Burmese Buddhist pleader of Thonze, and *won*. Supported by the Karens and some Burmese, he played fair and won by a total of 48 votes, or 835 to 787. The term of service is three years. His 22 years of service here as headmaster of the school recommended him to the people. His opponent's battle cry was, "Fellow Buddhists, vote for some one of your race—Burmese—and of your religion. Don't vote for a Karen Christian." But the Karen Christian won. It is only fair to say that the anti-government agitators were active in trying to prevent people to vote in this election. Since the Burmese outnumber the Karens about ten to one, they could win any election they wanted if no boycott was declared."

Yet, whatever reasons are to be given for the election, it is no less significant that Christians are to have a share—as prominent as they have the calibre to make it—in the new government. In the next ten years many grave questions must be solved in Burma,



## BAPTIST MISSIONS, 1922.

temperance and prohibition by no means the least. In describing temperance work done at Tharrawaddy Mr. Lewis says: "My own opinion is that the people in India are drugged from their birth; betel and tobacco, opium and its allies, native and foreign liquor, all combine to befuddle the brain of the villager. They are making preparations to build an immense jail here. The old one will care for about 200 or less, while the new one will house from 700 to 900. There is no doubt that serious crime is on the increase in Burma and imported liquors, opiates and tobacco are responsible for a great deal of the misery."

This is quite substantiated by the police reports of the last several years. It is significant not only for the local temperance work, in reference to which Mr. Lewis mentions it, but in this,—that the legislators-elect, will, without any doubt, have a prohibition bill before them within a few years. Why should it not be introduced by Christians?

There has been a *second direct bearing of the new democracy on the Kingdom*. The decline of radical nationalism has relieved the tension of rivalry in schools and of hostility to preaching.

The Young Men's Buddhist Association, which in 1918 became "The General Council of Burmese Associations" for political reasons, has during the year split upon the issue of non-cooperation. It is said that practically all the English educated young men have taken the "moderate" side for a fair trial of the Reform Scheme and left among the "die-hards" chiefly the less educated monks. Certainly one of the Nationalist papers which last year was heroizing U Ottama has this year spoken of him with contempt. It is still further significant that even U Ottama himself

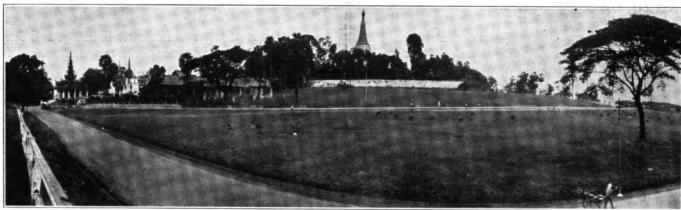
has taken note of what Christianity is doing, and that not in a fanatical but in a constructive spirit.

"As a Buddhist monk," he said, "I feel most painfully the fact that while out of the total population of Burma only one in 50 is a Christian, the Christians have a much larger percentage of children in school than the Buddhists. Out of 371,000 primary school children, 28,296 or 1 in 13 are Christians. Out of 747 College students, 154 or 1 in 5 are Christians. In secondary schools out of 127,254 children, 14,747 or 1 in every 9 are Christians."

In spite of the ambition shown in these words, the National School movement—organized by the boycotters in 1920—is confessedly holding on only by its finger tips and it is rumoured that its leaders have received kindly some private overtures of the Governor looking toward a re-union under the coming Burmese Minister of Education. Incidentally it was



Moulmein Karen Mission  
More industries. The "bundles of sticks" are typical Burma brooms. The white "screen" in front of the teacher is rice being winnowed by shaking it high into the air from a flat tray.



an interesting glimpse into the spirit of this movement that one of the Judson College lecturers recently had when he looked into a library book of the National College and found the following inscription on the library seal: "Seek and ye shall find; knock and it shall be opened unto you," with the Bible reference frankly affixed.

In fact the net result of the new nationalism seems to be not so much hostility, as might have been expected, but *aroused public spirit and an awakened intelligence that help rather than hinder Christian work.*

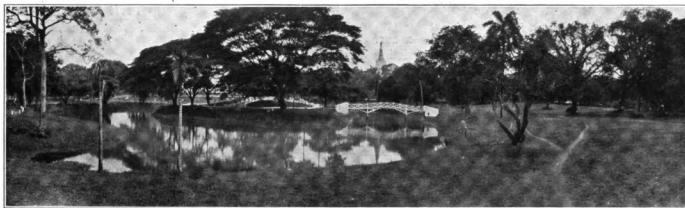
Thus Mr. Latta, reporting for the Promethean field writes, "The evangelists have been touring steadily and report some baptisms and a good deal of interest everywhere. While Home-Rule folks preach boycott, the jungle folks do not do it in practice. Friendship disarms it."

And Dr. McCurdy for Sagaing, "the most conservative and bigoted of Buddhist sections": "The effect of the political and semi-religious activities of the Buddhist priests is seen in two distinct ways. In new villages where we are altogether unknown there is a more distinct hostility than formerly, especially in

sections where the *woon-tha-nu* (Home-Rule) organizations are strong. In villages that we have visited before and they know who we are and what we represent, there is a deeper interest and more alertness to hear and to understand our message. One of our evangelists who has been on the field for ten years said recently, 'We have done more preaching the past year and a half than for years previous. The outlook is brighter than at any time since I came here. This is now the time for the Christian religion to become supreme. We should try more earnestly now to preach than ever before.'

Dr. Cummings of Henzada puts the root of the matter in these sentences: "Although opposition thickened in some places owing to political Buddhistic agitation, Burmans are coming to see that in order to be free men, they must dare to differ from those who oppose them and this very spirit of daring to differ gives us a new opportunity. It means that the power of custom to impose a hopeless bondage is being shaken."

It would not be fair to leave this subject of the political situation without mentioning a curious but very nearly tragic episode in connection with it. A



prince of the dethroned royal family of Burma had been living, it appears, east of us in Indo-China. Alive to the unrest of the last three years, he determined to make a "monarchist coup." He gathered a small force of Chinese and other sorts of soldiers, approached Burma from her "back yard," and suddenly appeared in the vicinity of our Shan-Kachin station of Namkham, not far from the Chinese border. How much help he received or expected to receive from inside, perhaps no one knows—no accurate details have been made generally public. But the station was unsuspecting—only a handful of Indian troops on the spot and no European officer. Our own Dr. Harper took command of this small band and meeting the "army" outside the town, called a parley. Time was the big thing—time till help could come up from the plains—and Dr. Harper got it most cleverly: he found the demands of the attackers written in Chinese and insisted that he could not deal with them till they were translated into Shan. Not the shortest task in the world! Before it was finished the reinforcements arrived and a small but real battle was fought, in which the English officer who had come up was

wounded. The "enemy," however, were routed and took refuge in a monastery, which was burned and the leaders captured or killed. Dr. Harper has received honorable mention from the Government for his very creditable part in the affair and very recently also a gold Kaiser-i-Hind medal, which is no doubt partly a reward of this action.

It appears that the engagement took place near one of Dr. Harper's schools and he writes as follows about its effect on the school: "All the furnishings of our Mu-se school were destroyed by the Mintha (prince) and his party and the buildings would have been burnt, were it not for some of the old people who remained in their homes and begged that the buildings be saved. The walling was cut and the windows were destroyed and the teachers' belongings were carried away and later destroyed in the monastery, which was destroyed when the last assault was made on the enemies' position. In spite of all this we have a very good school at Mu-se and the teacher commands the love and respect of the whole community."

A new attack is not yet beyond possibility, but after all, this is a bizarre and exotic rather than a

typical feature of Burmese Nationalism,—a sort of induced current in the secondary coil, persisting after the primary has ceased. To be sure, Nationalism is not yet without its dangers: it is still a matter for speculation what treatment Christian schools will receive at the hands of a Buddhist Minister of Education and there are still very terrible possibilities of religious persecution under a Buddhist administration. Yet the prevailing spirit in the Mission appears to be one of exhilaration at the “changing order” and confidence in an enlightened democracy.

### III

#### LINES OF GROWTH

##### A. BAPTISMS.

One might expect, however exhilarating the new Burma might be, that during this transition year *numerical increase* of the churches would have been checked. Such has not been the case. It has been slow—indeed among the Burmese it has scarcely ever been otherwise—but *it has been wide and marked*. From all over the province come letters reporting baptisms. In most fields they are not many but they are not negligible and they are evenly distributed:

Mr. Streeter, for example, reports 7 in the Tavoy Burman Church, 4 in the Chinese and 17 in the two Indian Churches; Miss Ranney 8 in the Toungoo Burman field on a membership of 103; Mr. Dudley 15 at Meiktila, of whom 4 were Chinese and 3, Karen soldiers; Miss Parrott, 11 at Mandalay, largely from the Burma Battalion of Sappers and Miners; Mr. Case, 71 at Pyinmana, 29 being Chins and 1 Chinese; Mr. Condict, for the Burmanized Chins of the Thayetmyo



School for Missionaries' Children

A Trip to Fairyland

Left to right; Neale Hollingworth, Billie Hackett, Marian Hattersley, Jeannette Hollingworth, Howard Miner, Miss Lawrence, Gertrude Hollingworth, Alice Miner, Anna May Sisson, John Jury.

District, 30 on 411; Mr. Sisson at Bassein an interesting variety from different parts of the field,—20 at one village, the headman's family and six others in another village, several Chinese in the Town, 20 Indians at Myaungmya and, there also, 25 Burman girls ready in the school. Mr. Latta for the Thonze field reports neither “high water nor low water mark,” but for Zigon a “banner year.” Dr. Gibbens' Shan field presents a situation perhaps the most difficult of all, yet so typical of the normal rate in any conservative Buddhist field that it is worth quoting in full:

“Work among Buddhist Shans and Buddhist hill peoples is always most difficult work, and results are always ‘hand-picked fruit,’ no ‘mass movements’ ever occurring, so while it is saddening to report no baptisms from this touring work, yet it is not surprising to any who know how resistant these Buddhist



School for Missionaries' Children  
"Skoofoimich" Tribe

This new school at Taunggyi had a very successful first year under Miss Ivins, and is helping to solve one of the missionaries' hard problems.

peoples are to the gospel. However, our two central stations, Mongnai and Loilem towns, have not been without evidences of God's presence and power, for we have had three baptisms in Loilem and two in Mongnai, from Christian families or from friendly adherents. We feel this to be a very small number indeed in comparison with the results among the Karens, or among the hill peoples of Kengtung or Bana fields. But knowing the differences between the races, and remembering the almost total lack of visible results after years of work in some Mohammedan fields, we thank God for the blessings given us and take heart for the future."

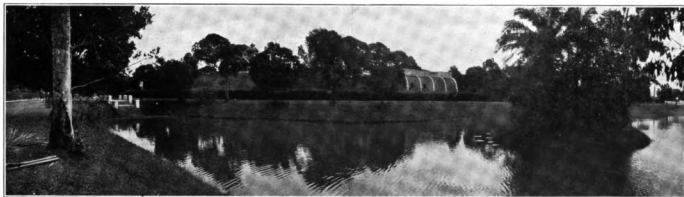
In English work, the difficulties of which will be mentioned elsewhere, the figures are similar—8 baptisms (though 47 decisions) reported by Mr. Evans in Moulmein and 17 by Mr. Dyer at Immanuel Church,

Rangoon, together with 30 in the Chinese branch of Immanuel work.

The Karen figures are naturally quite different; for example: 100 at Tavoy, 141 on a membership of 3570 at Moulmein, 651 in the Rangoon field, 363 in Henzada, 178 on 3237 among the Bwes in Toungoo. The normal Karen type of increase is well illustrated by the Tharrawaddy field:

"We can report the largest number of baptisms since 1906. It will be remembered that in 1904—06 the Karen churches suffered a great inflow from the semi-Christian prophet, Ko San Ye. In that year, 1906, our Tharrawaddy Association received by baptism nearly 600 persons. We have never gone anywhere near that figure since, but this year there were 145 baptisms reported. Eighteen of these were among fearless elephant catchers in the mountains on the eastern side of the district. We rejoice in this and hope to break this record this year. These were not hastily baptized people, but ones who had been taught and who satisfied the Karen ordained pastors. The total membership in this field is about 2000."

Similar to the Karen fields are those of other animistic peoples. Mr. Sword for the Kachin mission at Namkham writes, "The work among the Kachins is promising in every respect. Truly the field is ripe for harvest and for us it is to enter in. During the past year we are able to report quite an increase in our Christian constituency. Not less than 89 houses have come over. Our greatest joy came to us last February when a whole village or 18 houses with 104 souls at one time decided to leave the nat worship and accept Jesus Christ. It was a strenuous but blessed work to go from house to house tearing down



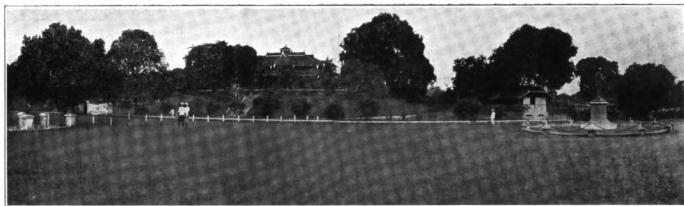
nat-altars, nat-vows and crosses. Other villages would also come if we only could supply them with Christian teachers. We also have the pleasure to report baptisms practically every month."

*Mr. Cope from Haka*, far north in the Chin Hills, reports 175 baptisms, as against 130 in 1921 and, in spite of the fact that "when once a Chin reverts to nat-worship it is very difficult to win him again to Christianity," this year there are a few cases of reinstatement. One such boy was in the Haka school years ago. When not nearly well enough prepared to go to the seminary, he asked to be sent and when we demurred he left school and went back to the old life, where he remained for over eight years. Now, however, although his wife still remains a heathen, he has become a Christian once more and is back in the church. Not only so, but he has begun the evangelizing of his village and I had the privilege of baptising this rains a dozen young people who are the fruits of his labors. Another case: In a village near Tidim at one time there was a little mass-movement and 30 were baptized one day with more added later. For four years they remained true, then the whole lot reverted

to nat-worship. Now after a long time and much work done among them, one man has asked to be reinstated in the church and I am hoping the others will soon follow him.

Another element in Mr. Cope's figure is a miniature tribal migration. "The Luahsais to west of us continue to move over to the plains of Burma, where I have been looking after them with the little time I can spend. They are a fine people, industrious and not quarrelsome as are some of the Chins. A third almost of the baptisms this year have been among them, and with the continued migrations there will be others to be received, since most of them on coming to the plains become Christians. But with the large field to look after and with but one missionary, they have added a great deal to the already large problems."

But far outstripping any other field in numerical increase is the *romantic Lahu work across the Chinese border*. It is unparalleled in the history of the Mission unless in the early Karen work and is an out-and-out exception to the generalization with which this chapter commenced. Let Mr. Young speak for himself:



"We started on tour, Harold and I with a staff of native workers, Dec. 28 and were gone nearly two months. Harold had with the aid of some of the native helpers won two villages, that opened a large door in a difficult section. On our tour we succeeded in getting hold of several other villages in that immediate section and up to present writing about 300 more have been baptized in that section with outlook for a much larger ingathering in the near future. Our tour greatly strengthened the work in all sections visited. Over 2500 were baptized on the trip and for the year 2643. I was unable to tour or send men on tour during March on account of clearing compound and building work. At least 1000 more would have been added to the baptisms if I could have toured the month of March."

This makes the total baptisms since the beginning of Mr. Young's work 10,500 roughly, of whom perhaps 8000 are still living and enrolled.

#### B. THE RISE OF THE NON-BURMANS.

Indeed, to one reading over the reports just quoted, and many more, comes an increasing conviction: *the*

*non-Burmese races of Burma are of growing importance to the Kingdom.* They have always been of importance and of very great importance, but at a time when Nationalism might be expected to make them less so, they are in fact being treated with more attention by the missionaries and yielding results, externally at least, more than ever commensurate to effort. This means not only that numerically successful work is being done with the major animistic races, as the preceding paragraphs have indicated. It means more than that. It means that by the impacts and minglings of even minor races in this small pocket of Asia, non-Burmans, both from within and without the province, are making themselves forces to be reckoned with.

*There are the Luahsais, mentioned above; there are the Lisus, of whom Mr. Sword says, "We are practically forced to open work among them, who are very ready to accept the gospel."* These people, like the Lahus, live in a vast stratum cutting through both China and Burma; hence Mr. Sword has had to take over some of the outlying villages too far from the China Inland station to be properly supervised, and has

300 "looking to him for help and guidance." Dr. Gibbens has opened the new center of Loilem in his field partly because it is "strategically situated to reach the very important hill peoples of this region,—the *Black Karens and the Taungthus*." Dr. Henderson says of Taunggyi that, "being the capital of the Shan States and to be of still more importance in the newly formed *Shan Federation* it is a point in which focus many of the streams of power from far separated sources of Christian influence. Government clerks, first trained in the college or high schools, come to us from all over Burma, tried, trained, aye and sometimes scarred, by their years of service before they have reached us here. With minds strengthened, refreshed and renewed, they join with us in establishing and upholding the Kingdom of Christ."

*There are the Southern or plains Chins*, who, Mr. Condict writes, have been affected by the Nationalist movement: "The Christians are the leaders in organizing a Southern Chin National Association, which we hope will help prepare the soil for the growth of the gospel. It will give the Chin Christians an opportunity to prove themselves wise, unselfish leaders of their race. It will also bring the non-Christians to recognize the Christians as the leaders of the Chins and by developing a doing for others a greater love for others will be developed and thus the non-Christians be prepared for the reception of the gospel of love."

Finally, and perhaps most significant of all, is the plain fact, flashing out again and again from the reports, that nearly every so-called "Burman" and "English" missionary, *is doing as much work (or more) for other races in his station as for Burmans*

*or Europeans*. It will be remembered from the paragraph above, giving figures for baptisms, that Mr. Sisson's list included Chinese and Indians; Mr. Dyer's Chinese (in larger numbers than the Anglo-Indian); Mr. Case's Chins and Chinese; Mr. Dudley's Karens and Chinese. Mr. Dudley's station, which is the military training center for Burma, is now in possession of a Kachin Battalion and he has had a hundred Kachin Christians as part of his Burmese congregation. Mr. Streeter writes three separate paragraphs for Anglo-Indian, Indian and Chinese work—fully half of his report. He has held Sunday evening services for the European community, appreciated increasingly and attended also by English-speaking Hindus and Burmese, as well as a day school and Bible school for English-speaking children. In the Indian work, a large church has grown up at Mergui, of which Mr. Streeter says: "The occasional communion services I am privileged to enjoy with such a quiet and respectful company of nearly 100 Christians out from Hinduism yields a lasting inspiration throughout the year." Mrs. Streeter has "attached herself very closely to the Indian Christians by her untiring and enthusiastic determination to master the Telugu language. She has virtually become their missionary." Regular church services, a Bible school, as well as a Chinese translation of the mid-week Burmese sermon, are maintained for the Chinese—a great community of several thousands in this part of the mining district.

"The gospel is preached in four different languages in the A. B. M. chapel," writes Mr. Cochrane of the Maymyo English church, "eight different races represented. The missionary attends seven services every Sunday, preaching twice, teaching two Bible



## BAPTIST MISSIONS, 1922.

classes, and a bi-weekly lecture at the Tamil Y. M. C. A., reaching several educated Hindus. A parade service is held Sunday mornings for British soldiers, and occasional services with Chin and Kachin soldiers. A Burmese mothers' meeting is an attempt to interest Christian mothers in Buddhist mothers. An especially encouraging feature of the Anglo-Indian work is Mrs. Cochrane's organized class of young ladies."

In short, the reports of the Burmese seminary and Woman's Bible School and of the Mission Press epitomize the whole racial situation. Out of 14 students in the first year class of the seminary, 9 were non-Burmans—a Shan, a Pwo Karen, a Black Karen (the first of his race to come to the seminary), a Taungthu, a Talaing, a Lisu, a Haka Chin and two plains Chins. At the Woman's Bible School, Miss Phinney and Miss Ranney report, out of 255 pupils in the thirty years of its existence about half have been Burmans; the rest from eight other races. At the Press there are "300 employees who do work in a dozen different languages and sometimes speak as many as fifteen themselves."

*Such has been the growth in the Burma Baptist Mission in 1922,—slow but steady among Buddhist peoples, little hindered, perhaps even a little accelerated, by Nationalism; among non-Buddhist peoples, showing a spontaneous vitality which everywhere promises a great future and which in one field—the Lahu—fairly exceeds adequate control.*

### C. SELF-GOVERNMENT.

A matter that should be affected by Nationalism more vitally than numerical increase is *indigenous responsibility*. Politically the Burmans have been

saying, openly and none too politely, "We can and will run our own show." In this Mission the Burmese Christians (and the Karens too, for that matter) have for several years been saying much the same thing to their missionaries. They have said it very much more politely, but not much less plainly. The Mission, if not wildly enthusiastic about placing work under indigenous leadership, has at least based its objections upon conscientious grounds,—namely, that there have been until recently very, very few capable, or even adequately educated, leaders in sight; and it has equally conscientiously, even if pretty cautiously, taken steps to groom definite individuals for the lead. Saya U Ba Hlaing, full principal of the big Judson Boys' School in Moulmein, has been the outstanding example of success of this sort.

### 1. LEADERSHIP.

One would expect therefore, that with the way broken and the political leadership of the people much enlarged this year, the Mission reports also would show a marked progress in indigenous leadership. *Such is not the case.* Dr. Hanson admits that in the Kachin field they "have not been able to develop preachers and teachers enough to supply the demand." The Burmese seminary entering class of 14 contains only one man who has passed so high a grade as the 8th Anglo-Vernacular (=first year of High School); three have passed 6th, two 5th, three 4th; three have passed respectively the 6th, 5th and 3rd vernacular grades; and two, only the Buddhist monastery school which means vernacular primary. Miss Phinney writes similarly of the Woman's Bible School, that much more and better work would have been done if more highly educated girls had been sent, but only a

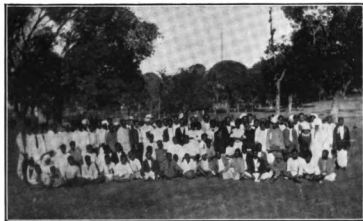
## THE NEW BURMA

very small percentage had anything over 4th grade and many not even that. It is obvious that the problems of indigenous leadership will not be solved till this situation is changed.

On the other hand there are *individual cases of fine devotion and successful achievement by indigenous workers*. Mr. Marshall, in reporting that the entering class of the Karen Seminary had a higher average grade of education than the last one, refers to one boy who had three years' experience in the war and is the only Christian in his family. When he was baptized his father laid in wait to kill him, though he did not succeed. For such a man to enter the ministry is obviously a momentous stride. Dr. McGuire describes a similar man on the Burman side, who had been a motor transport man in the war. When, upon his graduation no place was ready for him on account of the financial shortage, he accepted a job at \$20 a

a month in the oil fields. But his heart was in the ministry and he wrote back to the students asking them to pray that there might be a place for him there even at half the pay he was getting. Almost that very thing has opened for him and he is now in the work at \$11. The report for the Talaing field in Mr. Darrow's absence is written by Ko Chit Pyu, "Assistant Missionary" (in good English on a typewriter, too), and shows a sound administrative grasp of the problems of that field. Dr. McCurdy's school teachers undertook entirely on their own initiative and at their own expense an evangelistic tour during two weeks of their vacation. In the Lahu field, of course, for many years Mr. Young has been the only American and the bulk of the work has been done by Karens, to whom the Lahu work was in every sense of the word as much "foreign missions" as to Mr. Young himself. Now he is going a step better than that and has a staff of only 11 Karens, with 6 Lahus, 17 Wa, and one Taiiei. All of these local men, except one, he himself trained while at Kengtung. He says, "I think fully 90% of the work up to date has been done through the locally trained men. The strongest soul-winner.....is Rev. Ai-Nan, a Taiiei man. I ordained him about 18 months ago. He has baptized probably 1200 and.....has himself won a large percent of them."

It is not fair to assume, however, that because only these cases have turned up in the reports, there is no practice or prospect of higher leadership. *There are vigorous efforts being made by indigenous organizations to maintain workers of their own.* The Burmese Evangelistic Society, which has long had a capable elderly man at Magwe in a whole field unworked by the Mission,



Second Annual Picnic of the American  
Baptist Mission Press, Rangoon,  
A New Year (1923) event.

## BAPTIST MISSIONS, 1922.

has just added a young man to take over the south end of the same field. The Burma Baptist Convention (the inclusive body corresponding to the Northern Baptist Convention in America) was asked by the Mission Conference to take over the full support and staffing of another field. They declined it only because they already are supporting more indigenous missionaries and preachers than their treasury can bear; and the Evangelistic Society then took up the offer and have made to the Mission a compromise proposal for the partial support and the full manning of the Myingyan field. One of the missionaries of the Convention—a second year man from Judson College, who is now wholly supported by the college church—is perhaps the only Burman in the province having so high an education, to be engaged in evangelistic work. He is Saya Ko Myat Min and is working on the Inlay Lake. His young wife is a former Morton Lane school girl from Moulmein. Their work is remote, outside of Burma proper, and with a queer dialectic division of the Burmese race,—very truly “missionary.”

The college, too, has added to its staff three more of its own Christian graduates, making seven of that kind, and the Treasurer Saw Myat Pon, has been made a member, and the secretary, of the faculty. In Cushing High School one of the most capable teachers—a young man of North Chinese and Burmese blood and the brother-in-law of Dr. Ma Saw Sa—is being released part-time for his M. A. Honours degree in English. The Mission is paying part of his expenses upon the mutual agreement that he will be given a place of responsibility in the school system. Another young man, an Anglo-Indian trained in our

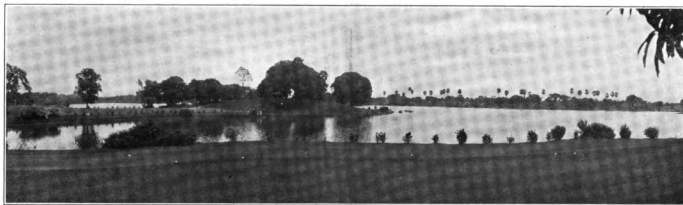
Mission, has just returned with his Cambridge B.A. in science, to become the Assistant Principal of our Rangoon English High School and later perhaps to join the college staff. Th'ra San Ba, a Judson graduate, has returned from Newton Seminary to become a lecturer in the Karen Seminary here and in the recent illness of Mr. Marshall has been carrying large responsibilities. Mr. Marshall calls him “the most important addition to the staff which the institution has ever received.” The Mission recognizes that all this is far short of what the present crisis calls for, but it is at least progress; and neither Mission nor people, even if they wished to, could avoid the full arrival of large indigenous leadership in the near future.

### 2. EXCHEQUER.

A demurrer that is very often made both here and in America by those who fear lest indigenous control



Mahomedans and Christians of the Mission Press  
eating their annual picnic dinner together.  
Good “eats” and good fellowship.



come unripely is that *control must be commensurate with support*. This year more than ever before and with a frightening crash this challenge has fallen before the indigenous church. For many years, of course, it has been faced, and in some fields, such as Dr. Nichols' (as American Baptists well know) most handsomely taken up; by all indigenous leaders it has been recognized as a just demand and welcome ideal; but this year it has suddenly become real and immediate. The financial "cut" has done more for self-support than ten years of talking.

There is the Sagaing Burman church taking on 33% more of their pastor's salary; the Namkham Shan church buying a school building and two teachers' houses; the Tharawaddy Karens increasing their gifts to the school 60%; the graduates of the Burman Woman's Bible School giving one-third of its annual income out of their very meagre salaries; the Henzada Karen women supporting the women workers in their own field and giving Rs. 200 for the general work in Burma; and the Rangoon Karens celebrating the sending of "their special missionary" to Siam. But let the missionaries speak for themselves.

Mr. Klein (Moulmein Karen): "Last February I anticipated the 'cut' and asked the Karens to take a larger share of the expense of this mission. One of the elders spoke this way: 'For 75 years the mission society has been helping us and now I think it is time for us to help the society; so I propose that from April 1st all money from American sources be turned back, no more be asked for our school and work and that we do everything alone.' There is not any American money spent for preachers, schools or teachers here. I have my own evangelistic fund, that is all. The Karens raised Rs. 20,000."

Mr. Sisson (Bassein Burman): "In Sha Choung we were able to place a preacher and part of his support has been arranged for by the church. Our inability to support our Anglo-Burman preacher has resulted in the Burmans assuming his full support. He has done the best work of his history. One of our old teachers returned from the Pinyinma field and we had no place for him. We spent Rs. 30 grudgingly and placed him in a heathen village. But by that time his newly converted wife had left him. The Bible women worked with her and brought them



together. Now they have two schools of about 60 pupils, six are ready for baptism and there are many other enquirers. His work is entirely self-supporting."

Miss Ranney (Toungoo Burman): "Gradually the feeling that self-support was impossible has been overcome; and an attempt made to secure the amount of the pastor's salary, which had been paid by the Mission heretofore, resulted in the salary being oversubscribed." An old blind woman, the wife of a retired preacher also blind, and both dependent on others for support, came to Miss Ranney with Rs. 40 that she had earned and asked that it be sent to the seminaries, orphanage and local woman's work. "How could a blind woman earn Rs. 40? She made pads which the natives use on their sleeping mats. Upon laying down her work, if no one handled it but herself she could find her place and continue."

Mr. Dyer (Immanuel Church, Rangoon): "At last the great day of our self-support has come. For many years we have been working toward this end. About four years ago, when you so kindly paid off our debt of Rs. 9000 on the construction of Community Hall we promised to endeavor to pay the entire salary of

our pastor as soon as possible. In 1920 we paid Rs. 229 per month towards the pastor's salary and gharry and last Thursday we voted to pay him the total amount of Rs. 525 per month besides our usual amounts for benevolences and missions."

Dr. Gibbens (Mongnai Shan): Rev. Bla Paw and family after about a year on furlough in Lower Burma, returned to the Mongnai church and field in the spring, bringing with them their son, Saya Aaron Bla Paw, who had just completed his course in the Burman seminary. Also they were able to bring up another graduate from the seminary a Karen named Saya Kan Baw. These reinforcements cost practically nothing extra to the Foreign Mission Society. The Pastor and his wife collected in Lower Burma funds for the salary of their son. The new preacher, Saya Kan Baw, is being supported by a grant from the Burma Baptist Convention, and the Mongnai Church has now assumed the full support of the Pastor. The significance of this change of attitude on the part of the Mongnai church can be fully realized only by missionaries who have worked for the Shan people.....

"The school is made up of children of poor people,

and while for several years we have been making strenuous efforts towards self-support and the payment of full fees by all the pupils, it was only at the beginning of this last school year that we adopted the principle that every pupil must pay fees in either cash or work. We did not know what to expect, whether pupils would leave or not, yet we lost but few and received over Rs. 800 in fees, nearly Rs. 100 more than we had ever received before and more than we thought possible."

Dr. Henderson (Taunggyi Shan): "We began the year in shadow. Saya Ba Te and Saya Ah Pon had been my right and left hands, and one had to be cut off to help Kengtung. Then the support for the other was cut in half and later the "cut" took out the rest of the appropriation; so the school and the dispensary have been starved for equipment, while it has been anxious work trying to meet bills. But almost unasked, loyal comrades came quietly to our side:

(a) The Karens of the Taunggyi church became

responsible for the support of one preacher among the Taungthus.

(b) Other Karen churches in the Toungoo or Shwegyin field became responsible for another.

(c) A good old Karen Christian on the plateau took upon himself the support of a third, and to continue the good work after he died, he has also given a rice field to supply funds for future years.

(d) A Shan teacher in Cushing High School asked for a fourth to work among the Shans at his expense.

(e) The Taunggyi church voted one collection a month from their funds to meet expenses of the local work, over which they are helping

to preside through their local committee co-operating with the missionary.

(f) A Lutheran Christian doctor gave Rs. 60, while one gift of Rs. 3000, another of Rs. 1000 and a third of Rs. 1150 have come in towards the Girls' hostel. How greatly we thank God for this loyal earnest Christian community behind us!"



Dr. McCurdy and preachers on tour, with Ford and trailer, in front of Judson Prison site—the stone is prison marker. The first auto to drive on the road Judson travelled when he was taken from Ava to Aungmye prison.

## BAPTIST MISSIONS, 1922.

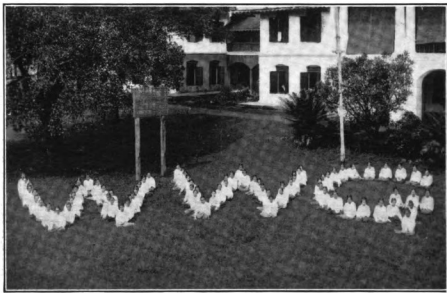
Mr. Case (Pynmana Burman): "The Pynmana Burmese church in addition to its own pastor has assumed the support of a preacher at Yamethin who looks after the northern section of the district. The Kantha church has called a preacher this year and pays two-thirds of his salary. Of the seven preachers

on this field, all except the general evangelistic assistant, Saya Tike, are wholly or partly supported by contributions from the field. The teachers of the high school give one twentieth of their salary for local preachers. The pupils of the high school during two months raised Rs. 120 for the Baptist Orphanage by denying

themselves of their spending money. In each of the villages where we have a church we have made an effort to get a list of definite pledges for the support of the local work. Generally the amount pledged is in baskets of rice and this is the way we are trying to make "rice Christians." We now want to help them get more rice, so that they can be better Christians."

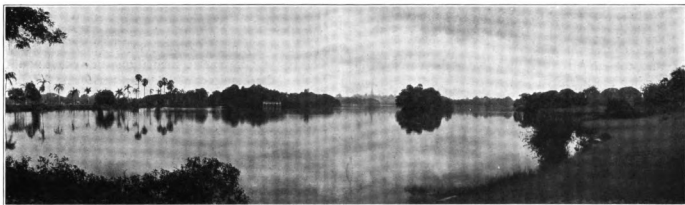
But the most stupendous piece of self-support has been the new *Ko Tha Byu Memorial in Dr. Nichols' field*,—a magnificent combination of church and school—"the handsomest building in Burma" someone termed it—at a cost of about \$ 100,000. Not only that, but quoting Dr. Nichols "the new development

of the work..... revealed to us that instead of a new hall and class rooms only, a new girls' dormitory was needed even more than the former; that an electric plant double the size of the former, with its power house and wiring installation, considerable earth filling, retaining walls, terraces, roads, fencing, a complete new equipment of desks



World Wide Guild, Morton Lane School, Moulmein. The Christian message is a "missionary" one even on the mission field. (Notice in the background the goal posts for outdoor basket ball. This is one of the "lesser channels" of the Christian message in Burma).

and seats, and instead of shingles slates imported from Wales, tiles for verandahs and corridors, a new covered walk three hundred feet long to connect the two schools, steel fencing in front of the compound, and a new brick house for the American lady teachers to comport with the group in general, became necessary." This brought the total cost to something over



\$ 200,000 and this vast sum (incredibly vaster to a Karen church member than to the American reader) the Karens of Bassein undertook to raise. Government, of course, aided on the educational side and America gave about fifteen or twenty thousand dollars; but the burden was upon the Karens. The work is finished—"a whole plant rebuilt in brick instead of wood"—and it is an enduring memorial not only to Ko Tha Byu but to Dr. Nichols and to the dauntless loyalty of the Bassein Karens.

If indigenous leadership yet lags in Burma, indigenous support certainly does not.

#### IV THE CHALLENGE.

The question naturally arises, then, "Was not the 'cut' a benefit to Burma? Progressively increased for a decade or so, would not more 'cutting' produce financial independence for the Burma Mission?" No, it would not! To be sure some steps in the way of decreasing appropriations have been talked of and something like financial independence must in these

days be the goal of every mission field. But it is not to be walked into so cheaply. The fact is that the preceding chapter is not quite the whole story. One of the repeated and prominent notes throughout the year's reports is, in spite of courage and faith, "difficulty." The missionaries do not prolong this note, but they cannot help sounding it often. It thrusts itself up perhaps from the subconscious. It is neither fair nor rational to try to conceal the fact that the interpreter of Christ in Burma—whether foreign or national—is up against some of the hardest nuts the world offers to be cracked. Before proceeding from the conditioning factors of the Burma Baptist work and its major tendencies which have occupied the last three chapters, to an evaluation of its methods, *let us try to estimate the difficulties.*

Now, head and shoulders above every other difficulty stands *this one of the 'cut.'* Some it has hit harder than others, but there is hardly one that it has not touched, and for some it has been indeed a cut to the quick. Here are a few cases,—only samples: Mr. Case has had to reduce the number of his village schools. Mr. Streeter has had to reduce the number





of his teachers for eight grades from eight to six, one of whom even at that is a student-teacher. The remaining five young women are taking the load cheerfully, but it is a load. In Toungoo the educational interest is so keen that fifteen free vernacular primary schools have recently been opened and this means that if the mission school is to continue rendering distinctive service to the community, it ought to add a fifth grade. "The severe cut" says Miss Ranney, "blights the prospect of such an advance." The Burman seminary has a small endowment from a Burmese Christian, the income of which ought to be applied to special need and is needed at present for a new teacher's house. But as the appropriation from home has been reduced by Rs. 1498, there is no alternative but to divert the endowment income to current expenses.

Dr. Harper, though he "would like to increase the number of his workers a hundred fold," has been obliged to dismiss a Karen teacher who has been with him for a long time. Such a man, it must be remembered, is not a local Christian "out of a job," but a man from the plains, separated from his home by a

long and hard journey, a man who in going to this distant Shan station in another climate and among a foreign race, was as much a "missionary" as Dr. Harper himself. Such a dismissal after long service must be a heart-breaking thing for him, as well as for the American missionary. Exactly the same thing has been forced upon Mr. Cope, in his still more remote and "foreign" field,—a three weeks' journey from Rangoon. He had been trying for a year to make an impression upon a peculiarly hard piece of territory in his field, where no Christian nucleus has yet been formed, but "with the cut of the last half year," he writes, "we were compelled to discharge two of the Karen workers who have done faithful service for a number of years and no one has been put in their place." This sort of thing is scarcely less tragic than would be the actual recall of American missionaries and perhaps equally damaging to the work.

Dr. McCurdy writes from Sagaing, one of the new, undeveloped fields of solid Buddhist spirit with only a wee knot of Christians to provide self-support: "Through the year we have been able to reach about

400 different villages. Some 200 of these for the first time; perhaps 125 for the second and 75 for the third time,—a record that could never have been accomplished except by the motor boat and auto, the possible use of which is now seriously threatened by the excessive cut in my appropriations for evangelistic work. With a cut aggregating 56% for the coming year, my plans are hopelessly nullified. And this is the more serious because of the fact that I came out to give my time specially to evangelistic work and now must during half the year at least so curtail the work on account of finances that my time cannot be used efficiently and great stretches of the district left again untouched and unreached with the gospel message."

But the most acute discouragement is registered in the Pegu Burman report, which is therefore worth quoting in full:

"The past year in Pegu has been a blank. Plenty of work to be done but no money to do it with. Only a little money available for evangelistic work, so that has been at a standstill. Money for buildings, promised and long overdue, not received. Needed buildings long ago outgrown. New buildings not given, so school has reached its limit—not the limit of its possibilities, but the limit of its available space. A grant from Government has had to be rejected because there is no money from the Mission. Money has been asked for but not granted.

(Signed) M. C. Parish "

Let anyone who fancies that the 'cut' has been an unmixed blessing digest that!

Even without the 'cut' finances are often enough vexing problems. *There is medical work, for example.* Though Dr. Harper reports a banner year and Dr.

Henderson a "great growth" with dispensaries spreading to nearby towns, Dr. Gibbens describes a situation that must face every medical missionary to an extent. His station is 50 miles from the nearest government hospital and in every other direction there is no medical work nearer than Kengtung on the one side and Siam on the other. Yet he gets only \$400 a year as a medical appropriation and this he pays *en bloc* as the salary of his medical assistant.

"We cannot increase our present prices for drugs," he says, "and services are seldom paid for, so that the maintenance of our medical work is quite a burden and responsibility. We receive no money at all from America for drugs or equipment, self-support being not only compulsory, but also a rather heavy financial responsibility which the medical missionary must assume with his own salary standing back of heavy purchases. What hospital or dispensary in rich America is expected to be self-supporting? Surely some help should be forthcoming for Baptist medical work in places like Mongnai field where people are so poor. An annual grant of Rs. 800 or 1000 for drugs for poor patients or the promise to wipe out yearly deficits should be made us, so that the Damoclean sword of debt should not harass us in addition to quite a few other worries."

Then there are *the peculiar obstacles to self-support in such a pioneer field as Mr. Young's*. To begin with, there is the curious mechanical difficulty that the people have no small change, either copper or silver, but usually make change with little blocks of salt! This makes Sunday offerings difficult, almost impossible. Then there is not only heavy expense in getting mail and money from the nearest British station, two weeks away, but friction with petty

## BAPTIST MISSIONS, 1922.



REV. ELIAS WILLIAM KELLY, Ph.D., D.D.  
Born April 17, 1854—Died October 12, 1922.

For Forty years a Missionary to the Burmans.

Dr. Kelly "began his work in Moulmein, but as soon as Upper Burma was open after the last Burmese War (1885-6) he removed to Mandalay and with a rare statesmanship planned the work in that second city of Burma." In 1911, as Principal of Baptist College and Schools, he laid the foundations for Judson College in its present form and its present unique position in the University of Rangoon. Even when health enforced his retirement to the work of station missionary for Rangoon, this statesmanship, which was his outstanding quality, continued to be a factor in University plans. A writer in the "Judson College Quarterly" mentions asking an older missionary, while still on the way to Burma, "what sort of a man was at the head of the college. 'Oh, a King,' was the instant reply. The word was right. Dr. Kelly's qualities of generosity, large heartedness and broad vision were nothing less than royal."

Chinese officials, which costs heavily. Wherever there is a persecution Mr. Young must go, though perhaps a six-or-eight-day expensive journey away. One form of persecution very destructive of Christian giving is the fining of villages "in open violation of the laws of China." The largest Christian village of the Wa, a village of 180 houses, paid over Rs. 5,500 in illegal fines thus inflicted. On the other hand, voluntary offerings of the people to the mission are quickly reported as "taxes" being extorted for political purposes and in at least one instance the complaint went through the consular service to Washington. At one village an offering was carried in cash on an open tray. Some Chinese soldiers who happened to be in the village saw it and, though it was less than Rs. 30, reported it at once to the Post. A few days later the officer at the Post called representatives from all the villages, made a feast and drunken brawl, then drew a large Wa knife and told the Christians he would kill all who did not restore the old customs of nat worship and would bind all who did not drink.

But the difficulties are by no means all financial in their bearing. There is *disease*, and such as Christians at home are frightened even to name. Bubonic plague raged for months in Maymyo and the Girls' School had to be transferred from the Town to the dormitory on the outskirts to save it from stampede. Cholera broke out in one of the Association Meetings of the Rangoon Karens and two fine pastors died. Then there is *famine*. It came upon the hill Karens of Toungoo last year in the strange Hamelinian form of an invasion of rats. Only once in many years the bamboo forests bear seed. When they do, vast armies of rats gather as if by magic from the ends of the earth and sit down at the feast, but long before



Tavoy Karen School  
This school has a weaving department made possible by a gift from a wealthy Karen. Besides the regular curriculum classes, there is a vocational class for girls and women who have left school, where Mr. Sutton hopes to "weave character as well as cloth."

UNIVERSITY OF RANGOON  
GENERAL LAYOUT PLAN

29

their hunger is satisfied the bamboo seed is exhausted and they attack the rice. That spells famine, from which a primitive mountain area like this, with no other means of support, will not recover for years.

Again there are the more normal obstacles of mountain life,—*rugged country, vicious habits and superstition*. Mr. Harris of the Paku Mission describes them: "I thought I knew something of mountain travel when I was in Shwegyin, but the mountains there do not compare with those of Toungoo. One passes along the ridge or on the side of razor-back mountains, where he feels in imminent danger of falling and even though he is perfectly safe, the view of yawning valleys and towering mountains fills him with a constant sense of awe. The scenery is wonderful, but much of the soil is naturally very poor, and the people often just eke out a miserable existence. This is particularly true in heathen and Roman Catholic villages, where so much of even the inferior grain they can raise goes to make their crude intoxicants. Our Baptist folk have the advantage of being dry in principle,—and for the most part in practice. But even they are poor and with all these people drink is an obstacle in the way of Christianity. Often the only reason heathen Karens can give for not becoming Christians is that they do not wish to give up drinking at their weddings and funerals and in between times, or that they cannot give up the habit. Do not think this is an acquired white man's vice. They had it before they ever saw or heard of people from western lands and sometimes even after they become Christians they fall back into this sin.

"It seems that it is the custom for the heathen, in some parts of the field, when they wish to perform the ceremony which will to their notion for ever free



FRANK DENNISON PHINNEY, M.A.

Born December 7, 1857—Died December 15, 1922.

For Forty years Superintendent of the American Baptist Mission Press

Peculiarly fitting on the pages of this Burma Annual is a memorial of Mr. Phinney. Past Annuals have been largely of his designing. The general plan for this one, as well as many of the illustrations, he had already laid out but a few days before his death. Mr. Phinney's place and influence—the extent of his quiet power and the degree to which he built himself into the many institutions which he touched,—are impossible to convey in these brief lines. Upon the Rangoon Trades Association, the University Council, the American Association of Burma, Immanuel Baptist Church the Mission Treasury—in fact the Mission itself—he has left ineffaceable marks. The Press is his splendid and enduring monument.

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them from connection with the spirits, to call on some Christian pastor or teacher to come and cut the throat of the pig. Often the above ceremony is preliminary to becoming a Christian but not always. One who contemplates this move will not trust another heathen to do the work for him; it must be at least a member of a Christian church. It is said that in practically all the villages thereabouts the people became Christians after this rite had been performed and otherwise they would have been afraid to come. A young man approached me as to whether I thought it right to help in this ceremony. He himself held that it tended to create the impression that the chief difference between Christian and heathen was this rite. I was inclined to agree with him, but in any case it is quite a problem."

In Buddhist communities there may be *persecutions*, as in these cases in Dr. Cummings' field: "One Christian village headman who had been zealous for the Lord and had prevented gambling in his village, was attacked at night and cut severely with a 'dah,'—three heavy strokes across the legs completely severing the bone of the right leg below the knee. He lay three months in hospital but made so good a recovery without amputation that he is now able to get about on crutches and is planning to build a chapel in his village. The culprit who committed the brutal attack has so far escaped punishment. In another village where there is only one Burman Christian, the village declared a boycott against him and would neither buy nor sell to him or even speak to him or his family. In a village dependent upon a local petty bazaar for the common necessities of life and the nearest town bazaar five miles distant, this boycott was a real hardship and a severe test of his faith. He has remained faithful and

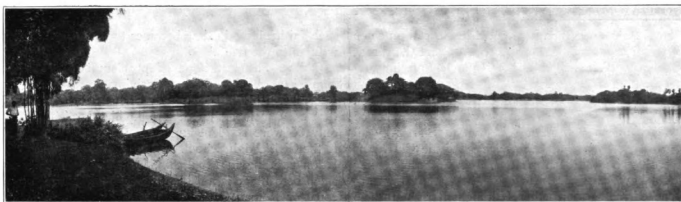
such faithfulness in time becomes the most convincing witness to the truth."

Quite a different type of problem is met *in the English field*. Mr. Evans, arriving at Moulmein in December 1921, made a study of his field and found that of a membership of 215 in his English church only 66 were resident and of these a third belonged to the Girls' High School. Of the Anglo-Indian population residing in Moulmein, he found, only a very small percentage is not identified with either the Episcopal or Roman Catholic churches.

But perhaps no difficulty after all is so wearing on the soul of a man as to see Macedonian fields spreading, open, before him and *to be unable from sheer inadequacy, to permit the natural expansion of his work*. Mr. Latta writes his report from *three* fields, any one of which is a man's job. No report comes from the Pyapon or Rangoon Burman fields because there has been no permanent director there for many months. Dr. Henderson is being transferred to Kengtung to fill Mr. Telford's furlough at the very moment when he could have carried out long cherished plans to start work in the capitals of two neighbouring Shan States. He cries, "Oh, for men enough to allow all to develop normally!" No wonder.

Mr. Conrad, just taking over the Bassein Pwo Karen field from Dr. Cronkhite, sees a new movement of racial solidarity and of awakening among the Pwos and says, "I am not dreaming when I say I believe our present church membership would be doubled in ten years if we had a steam launch and more funds for evangelism." Mr. Lewis needs a \$20,000 brick building for the normal expansion of that famous old school of Miss Higby's. He thinks Government would give half and the Karens \$6500—and the rest?





He could visit one-third of his villages in a year as well as the Karens of the Prome district, "the most neglected Karens in Burma" and those still farther north of Prome where no Karen missionary has ever been—if he had a motor-car.

This most trying of all difficulties, which makes men restive and despairing, is well summarized in the series of conversations reported by Dr. McCurdy:

- (1) "Has a Christian missionary ever visited your village before this?"  
"No, sir."
- (2) "Has your village ever heard about the religion of Jesus Christ?"  
"We have heard before that there is such a religion, but we have never heard what it is."
- (3) "Has this village ever been visited by a Christian missionary?"  
"Yes, sir. About twenty years ago a missionary was here for a day."
- (4) "Have the villagers in this village ever met before a Christian preacher?"  
"Yes, sir. A Burmese preacher was here and stopped over night eight years ago."

- (5) "Do you remember a former visit that I made to this village?"

"Yes, sir, we remember very clearly. It was about seven years ago was it not? In the evening you showed pictures on a large white cloth and told us about Jesus Christ."

"And has no other been here since then to tell you more?"

"Yes, sir, but not until last year when this preacher who is with you now came and stayed two days in our village."

These came from a stretch of river 232 miles long, only about 40 miles of which have really been touched—"a great unreached section."

## V

### THE ANSWER: PREACHING THE GOSPEL.

So then, the Burma Mission faces the great challenge. How is this stupendous nut to be cracked? Is it to be cracked? In this generation? In the next? ever?—with its Nationalism and its Buddhist solidity; with its faithful, blessed little Christian community





growing steadily but on the average painfully slowly; with its incipient but yet merely nuclear indigenous leadership; with its heroic efforts and fair achievement at self-support; its tough, intractable, flaccid mass of mingling, jarring, suffering, stirring races—still in spite of our hundred years essentially unreached races. *How is Christ through this mission meeting this challenge?*

He is meeting it in many ways. But there is one generic term that covers all of them. It is “preaching the gospel.” Sometimes, perhaps most often, this consists in simple, direct oral expression of the great facts of Christianity and the great message of the Master and in that form probably it has produced all the achievements in such fields as the Lahu and the majority of the baptisms reported in chapter III. Though it is too well known to need much description, an excerpt from Dr. McCurdy’s report will show that at its best it is still the basic method of all missionary enterprise:

“Gospel tracts have been put into practically every home in the villages visited. In these also a gospel preaching service was held, at which from 50 to 90% of the village was present from one to two hours.

Thousands of scripture portions were sold and other thousands of tracts put into the hands of the adults, while thousands of picture scripture cards were given to the children. Besides the longer tours, we have had also a number of what are now termed intensive campaigns, where day after day and night after night we preached in the same village.”

Miss Parrott also gives a picturesque scene at her chapel “by the side of the road,” where three times a week “besides the score or two inside, we have sometimes as many as 25 people listening on the outside; for all our meetings are strictly public, since our church opens on the street.”

But the reports for the year make it clear that “preaching the gospel” means even more than this. *It means the communication of the spirit of the Christ to the heart of a nation by whatever avenues spiritual matter can be conveyed.* They are many. In Burma, where the stolidity toward direct approach is so marked, they figure very largely, as if the Christian stream dammed in the main channel were working its way through branches and tortuous subterranean courses; and of these, four are most traceable.

## A. LESSER CHANNELS.

There is, first, a *group of what one might call Christian accessories*,—pieces of detailed technique by which the church does its business. It is a temptation to count them as “secondary” or even “secular,” but it is a mistake to do so. The Moulemein Karens, who had been counting upon sending their boys to the Trade School (see page 45), propose now to start a timber saw-mill of their own, both for training and for support of their Christian enterprises. Mr. Case gave his annual preachers’ class a short course on poultry—the first ever given in Burma. Mr. Seagrave’s school in Rangoon has flourishing bands of Scouts, Wolf Cubs, Girl Guides and Blue Birds, and this is true of many other schools. Mrs. Lewis conducted health lessons at women’s meetings, especially on the care of babies. Miss Parrott’s suburban Mandalay field has a district maternity nurse, who with the Bible woman or alone,

finds a welcome in the Buddhist homes even of that hard-shelled city. The place of athletics in the development of Christian character, also, can hardly be overestimated, and it is significant that four different principals of large institutions devote separate paragraphs in their reports to the achievements in football,

basket ball, track and organized group games. Mr. Hattersley even calls a new gymnasium the outstanding need in Cushing High School. Saya Chit Pyu, the assistant missionary to the Talaings, mentions a football field as a successful restorative to an anaemic Sunday School.

Indeed, *Sunday School work* in all forms is one of the chief

indirect methods of “preaching the gospel” in Burma, and perhaps it may prove to be the *sine qua non* for all others. For it is said on what appears to be sound psychological ground that we fail to win the Buddhist people because we rarely touch their emotional bases. The words “sin,” “repent,” “Father,” “wandering child,” which for many of us quickly awaken emotional



Mr. Sutton and Teaching Staff  
Tavoy Karen School.

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connotations, and the word "God," which does so for practically all of us whatever our special creed,—these not only have no emotional connotations for the Burmans, but scarcely have even the same meanings that they have for us. These are words the associations of which are entwined with them in very early childhood; and it may be a question whether we shall ever win the Burmese people until we have either discovered how to play upon their emotional associations or, more effectively, supply them in earliest childhood with ours. This is the great argument for Sunday Schools and the great apologetic, if any is needed, for having brought to the field this year a full-time Sunday School director, Mr. P. R. Hackett. Mr. Hackett is pressing first for the grading of Sunday Schools, a step that sounds elementary if not archaic to the American reader, but has been little done in Burma and is still problematic in small villages. Mrs. Phelps, of the Henzada Karen field, however, reports success in

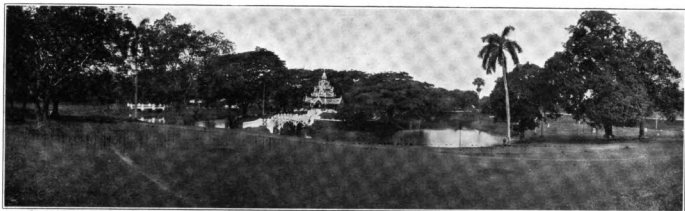
getting the divisions made in her churches and in teaching the pastors how the same lesson may be taught differently for different aged pupils. Mr. Lewis also reports a course in Sunday School methods for girl pupils who will go back to country Sunday Schools, where the pastors have "separated the

children from the older folks for the first time and need girls who can teach children acceptably." Saya Chit Pyu provided the football field mentioned above for a school which he found consisting of "a very few elders of uncertain number." When he asked why the children did not come, he was told they did not like to.



Mr. Streeter and Teaching Staff—Tavoy Town  
Four schools of the Burmese Mission.

(Small wonder!) Then he got the older boys to clear the jungle for the football field. With the younger ones he played or talked on the road and in other small ways made them his friends. "If one wants to grow young, keep company with youngsters," is the motto that he quotes. Later the parents came along, too,



and the school rose from zero to 120 and five children have been baptized.

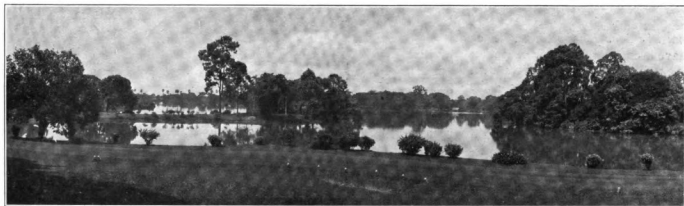
Mr. Hackett has set himself the one goal this term of preparing in the vernaculars lesson quarterlies built up by scientific experiment here in Burma. Hitherto all those in use have been at the best adaptations and at the worst translations of Indian or western lessons. He will begin with an elementary series fitted for those who have never before had any Christian teaching and in this way will greatly help one of the simplest but (if the principles argued above are right) most necessary forms of Sunday Schools in the mission. These are small scattered schools, usually meeting in the house of some Christian or sympathetic Buddhist, in the non-Christian suburb of a large town. The attendance is casual and voluntary, but after some months or years may become regular and is promoted by the giving of picture cards and fairly liberal Christmas celebrations. The Judson College men and women students are conducting five such schools; the High School teachers of Pyinmana, three; and Mr. Streeter reports, "ten Christmas trees bearing fruit to the extent

of 2872 presents and 2115 bags of popped rice and candy."

Perhaps most unusual and stimulating to the imagination, however, is *the dramatic channel*, followed by Mr. Condict in the Southern Chin field: "'The King's business requireth haste,' if these Chins are to be won *before* they become Buddhists. To impress upon them vividly that by becoming Buddhists they will become Burmanized and that the salvation of the race as well as of the individuals depends upon their becoming Christians, we revived and showed in about a dozen villages a play patterned after Rip Van Winkle. It shows clearly how the Chins are becoming Burmanized and so the race lost, and shows how the growth of the Chins depends upon their becoming Christians. It shows clearly also the plan of salvation in John 3:16. The play was first given five years ago in a village which the preachers referred to as 'gospel-hardened.' In April this year 17 were baptized in that village."

#### B. LITERARY.

The *second of the channels* which the Christian stream is following in Burma is *the literary one*. Be-



sides Dr. Tilbe, now retired at a hill station for full-time work in Burmese, several other men are doing part-time work and have reported progress. Dr. McGuire has been engaged with a committee of changing personnel for 19 years, of course in spare time only, in the revision of the Judson New Testament. This was finished during this year, as well as the third volume of an "Old Testament History" and three leaflets on Christian Giving. Now, seeing that the Old Testament revision, if it is not to be interminable, must be full-time work, Dr. McGuire is asking for release from the seminary in 1926 for this purpose. In Karen Mr. Harris has continued writing the notes on the International Sunday School Lessons, which are published in a paper with a circulation of 15,000 and has turned out a tract to meet Seventh Day Adventist propaganda.

*The hill peoples*, to whom the Mission has given in many cases their first written language, still need and receive a considerable share of literary effort. Dr. Hanson is on full-time work of this sort for the Kachins, whose dictionary and other literature he has practically created.

"Only thirty years ago, the first spelling book and twenty-five hymns were placed in their hands," he writes; "there are now few villages within the reach of our central stations where someone is not found who can read. Sometime ago in the Northern Shan States, in a village where no missionary had ever visited, they brought out a copy of Matthew and Mark they had kept for years. The other day at the Bhamo court house I found the Kachin soldiers on guard reading the Kachin hymn book."

Referring to the revision of the Kachin New Testament, which has occupied him the last two years, Dr. Hanson says, "The language has grown and is growing. We have been able to develop a literary style which is becoming generally accepted, but it will take another thirty years before we can speak of Kachin as a literary language." Dr. Hanson is now revising the Psalms,—a simpler task than many other parts of the Bible because "the Jewish poets resemble the Kachin bards." When this is finished, he will go on with the first translation of the Old Testament, which is now done only to the end of First Kings.

Mr. Cope mentions *similar language salvaging that*

*must be done for the Chins.* They have been receiving their education thus far not through their own language but through Burmese, the language of the Government Schools. This year the Government held a conference which brought to a head official discussions of many years and decided to change the educational medium to the Chin language in Romanized letters. "This will mean everything for mission work," says Mr. Cope. "The missionaries have done a lot of literary work without aid or encouragement from Government and now it looks as if these labors are to be rewarded."

The heart of all this work in a very real sense is *the Mission Press*, and it has had an exceedingly hard year under the strain of the business slump. Yet, though the gross income fell off with reference to 1921, the decrease compared most favorably as against that of other similar business organizations; and though the number of publications undertaken was lower than usual, the staff is still able to say with pride that "no desirable publication has been rejected because of lack of funds." The pocket edition of the revised Burmese Testament has been completed and the revised Testament in Kachin, mentioned by Dr. Hanson, is all in type,—both books linotype set and



Nurses at the Moulmein Hospital  
With Gwendolyn Currier (Judson College)  
and Margaret Smith (Bhamo). This  
is the only mission hospital in  
Burma that trains nurses.

stereotyped. But the most interesting work completed during the year may be said to be the Burmese Hymn and Tune Book, with a "words only" edition to accompany it—to be followed soon by similar books in Pwo Karen and Kachin, and by a new young people's collection in Sgaw. However commonplace these may sound to the home reader, they mark an epoch here. For the Christians of Burma have been content for the whole century of our work among them to learn their music "by ear" with little or no knowledge of staff-notation. A few years ago the musical Sgaws broke the road with their first notes edition and now the others are following. In fact, the Press has just issued a "Primer of Notation" in Sgaw for the first teaching of this subject in Karen schools. Among a people so intuitively musical as the Karens, so beautiful in their own singing and so deeply moved in their volitional nature by music, such an advance may be of tremendous future value, now scarcely estimable.

#### C. EDUCATIONAL.

Among all the gospel methods in Burma, however, none looms bigger, in externals at least, than *education*. Here all the pent-up forces of Christian enthusiasm seem to have found outlet. To this channel the

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message thwarted by indifference or opposition seems spontaneously and repeatedly, in different localities and under entirely different types of missionaries, to have turned. Some are tempted at times to say that this has become for our Burma mission—and wrongly so—the main channel; that it has drawn off and dried up the true main channel of “preaching the gospel.”

The odd fact is however, that a keen evangelistic missionary—American or indigenous—no sooner gets a new field well sown than he opens a school. That experience has been repeated again and again and it is thus that the great Burma Baptist school system—one of the greatest in any mission field in the world—has grown up. Indeed, it seems to be “in the air” of Burma to found schools—whether because of the ancient tradition of monastic education or of a peculiarly educative character in the people or simply of the uncommon difficulty of other lines of approach it is not for us now to try to analyze. The fact remains that the year's reports show great attention to the schools, vital growth in them, and a deep confidence in them as religious forces.

It is perhaps generally agreed that *as religious forces their primary function is to cultivate and train*



Rice Cultivation  
The young plants which come up after the broadcasting (see page 45) must be plucked one by one, by hand, and carried thus to the field.

*Christian young people.* Principal Howard of Judson College says this explicitly with reference to the college. Mr. Latta implies it for Thonze when he says, “We are glad to report half of the pupils in the Thonze Girls’ School Christian. We have not a Christian girl in Thonze out of school nor in the vernacular schools. They are going in for the best.” It is with a view especially to this function that the college students as well as those of Pyinmana, Mandalay Girls’ School, Kemendine Girls’ School and perhaps others, take part in branch Sunday Schools, hospital visiting, musical programs both in the school and outside, and in gifts to the great Christian services. It is with this in mind that the Christian Endeavor Societies are made strong, as they are at Tharrawaddy and at the Mandalay Boys’ School, where Mr. Hinton has changed the society from “just another school preach-

ing service” to a real C. E. consisting of Christian boys and meaning business. This again is the chief end, though others may be gained, of the World Wide Guild at the Morton Lane Girls’ School, Moulmein, where “eighty girls who are ‘live wires’ are trying under Miss Hatch’s leadership to grasp larger problems than Burma supplies;” and this is naturally the dominant purpose of the English Girls’ School (also

in Moulmein), where, Miss Good writes, "The spirit among the girls has never been better and our Friday evening school services have been most helpful."

*But the secondary function is recognized just as clearly* and is scarcely secondary in more than the order of naming it. Mr. Sword after mentioning 11 baptisms chiefly from his school, says, "Again and again we are reminded of the fact that our schools are our best agencies for evangelization of these people." Perhaps not all missionaries among all races could conscientiously put it so strongly, but there is plenty of evidence for the schools as the source of baptisms. Miss Hughes mentions 18, Miss Good 6, Mr. Hinton 2, Mrs. Elliot 8, Mr. Dudley 5 besides a dozen of the largest boys who have expressed their wish to be baptized, at Meiktila, and a boy and a teacher at Myingyan, Miss Sutherland 5 and a few more ready, Mr. Hattersley 15, and Mr. Sisson "some leading athletes and boys of influence ready," besides the 25 girls already mentioned in chapter III. These—like much in this book—are only "samples." Not all schools reported and not all happened to mention this phase of work. Miss Adam's report of 30 in the Toungoo School opens up the whole matter of the Karen schools, which is quite different from that represented by any of the figures just given. For one thing, the Karen figures must of course be much larger, but on the other hand Karen children converted in the schools are more likely to be baptized back in their home churches and never appear at all in the records of school baptisms.

Karen or non-Karen, *one of the marked features of all our schools is a fringe of "almost persuaded" ones*,—often a very wide fringe indeed. There is no need in the present state of knowledge about the Christian

missionary enterprise to inform home readers that the social and personal break which an average non-Christian person has to make in order to become a Christian is terrific. In the case of boys and girls brought up as affectionately as Burmese boys and girls are brought up, it is of course still worse. It calls for a drastic decisiveness that we on the field sometimes wonder if American young people ever could equal. It is no wonder that the schools do not show more baptisms: it is a wonder that they show any. And the result is this great body—perhaps a *very* great body—of "marginal" cases, who pass year in and year out through our classes, and even our homes, though "unconverted" yet profoundly and permanently changed. We can not say how God will deal or is dealing with them in His love, but we think some of them are better Christians than many who bear the Name and we feel that a Burma consisting of such as they, would be, if not Christian—let the Master judge what it would be!

Mr. Harris cites *a typical case*: "Although from a heathen home, he has called himself a Christian for some years, but whenever he has attempted to be baptized his people have interfered. Now he is not well and is home for a rest. We fear his family will not let him return to school and he will drift back." Mr. Harris asks for prayers for this boy: the fact is, of this report could catalogue one-tenth of the cases like this or more hazardous, in our schools, and if American Baptists should give themselves to prayer for them, such a volume of prayer would surge out to God as few causes in the world now command, and upon it would be borne the choicest educated leadership of the Burmese people. Miss Hughes mentions four; the college has (besides one who has taken the



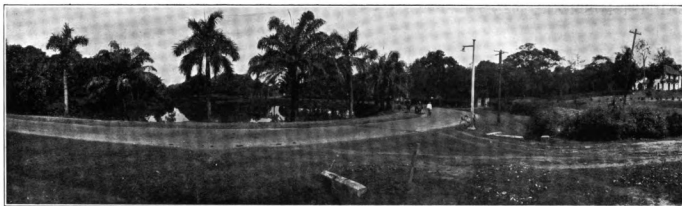
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step this year and one who will do so at New Year's) at least five such men now: one has been calling himself Christian since early high school days but dares not break his mother's heart; another has taken off his Sikh clothing, is an assistant scout master and attends practically every religious meeting the place affords; a third is waiting because his whole Buddhist village would withdraw all their children from the Karen school if he were to take the step so soon; a fourth who had a Christian grandfather says little but is evidently troubled; the last one smiles at the superstitions of his younger brother, is deeply devoted to the annual Y. M. C. A. camp, and promotes a group of Buddhists in the study of Gilmore and Smith's "Christ and Buddhism" with Mr. Jury. Among those that have gone out from the college into the public life of Burma, there must be very many such: one thinks at once of a senior who left in the boycott and became a high official among the nationalists. At last, however, he reverted to the position of principal of one of the minor national high schools, though easily he was the intellectual leader of his class. Not long ago he wrote in that he was glad he had settled into a simple schoolmastership—the job for which he felt that he was best fitted. "If every young man in Burma," he added, "would simply aim to get into that life work for which he was best fitted, regardless of wealth or honor, it would be the best thing for Burma." And we wondered how many Christian lads could say "amen" to that. Another B. A. boy, who took philosophy and gave the Christian message a most sympathetic hearing while here, is now principal of a thriving national school in Upper Burma. He is doing it on a meagre salary as a piece of deliberate service and in a most Christian spirit.

One could go on much longer, and when the scores of schools are figured in besides, almost indefinitely. Miss Mary Ranney quotes a Christian Burman as saying, "A boy who has been through a mission school has lost his faith in Buddhism." He might well have added for thousands of cases "and been deeply *penetrated* by the spirit of Christ."

There are several deliberate *policies or devices* by which the schools are undertaking to hold and win these impressionable non-Christian students (though one often suspects that winsome principals and teachers have more to do with it than any technique.) Mr. Hinton has changed the chapel schedule to provide two periods a week long enough for sermons and has given a full 45 minutes to Bible study on the other days. Mr. Hattersley, though hesitating to hold evangelistic meetings in Cushing in view of Nationalism, has held them in the English High with good results. The college has divided all students into advisory groups, each faculty member undertaking to become the personal friend of the men in his group. Mr. Dudley has boomed Y. P. S. C. E. and got 60 to 75 in attendance, though the meeting is voluntary and the boys non-resident. Mr. Case has done a similar thing, adding an hour of games after the meeting, and for Sunday School gets nearly 100 voluntary attendants, even though his pupils too are non-resident. Miss Mary Ranney's headmaster has undertaken to be a personal evangelist in the homes of his pupils and finds that, though they resent the visit of a preacher, they welcome him: "You are interested in our children," they say, "and we are glad to have you come."

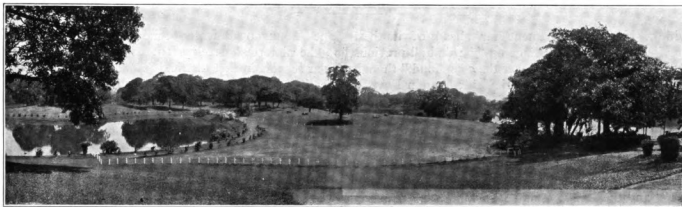
The school principals are also sensitive to the *proportions in their enrolment*—which may have a



heavy bearing upon religious influence. Several mention a majority, more or less heavy, of Christian students to "set the tone." Most schools appear to have such a majority, since the boycott, varying from two to one in Kemendine through "preponderance" at Mr. Conrad's to 69% at the college. Cushing High, however, which never lost its non-Christian majority in the stormiest days, now has only 31% Christians. No general rule can be laid down, but the "strength of the mixture" is no doubt very important, is likely to grow diluted as Nationalism wanes, and will need sharp watching in the future. Still another phase of the proportion problem is that of boarders to non-residents. Mrs. Elliott recognizes this when she says "Half of the total enrolment are boarders. We rejoice in this added opportunity of Christian training. Of the eight baptisms, all but one were from the boarding department, showing the advantage of hostel life." Mr. Hattersley also mentions the increase of his boarding department, with its fine new dormitory, at a higher rate than that of the whole school. Granted an adequate "tone"—school spirit—and space enough for health and morals, there can be no doubt that such

a high percentage of resident pupils may give a school much added power.

*Still another way* in which the schools have been "evangelistic" has been in their "overflow." At Morton Lane the teachers support a "home" missionary in Pegu, a "foreign" one in the Lahu field and a teacher (one of their own graduates) in Saya Myat Min's Inlay Lake school; and the Sagaing teachers, besides the vacation tour already described, have conducted week end campaigns with the aid of the automobile. A more unexpected bit of overflow occurred in connection with Cushing and the Rangoon field. Some years ago one of the quaint hill prophets in whom the Karen race is prolific,—mystical, half Christian, half superstitious—swept a large body of Christians and non-Christians into a new sect, calling themselves Kli-bo-pa, or sons of the rainbow. His influence even reached the plains and took a number of villages from the Baptist fold. "A carpenter from one such village," writes Mr. Hattersley, "had been working under the principal's house constructing furniture for the new dormitory. Saya Po Gyaw had preached to him and the young man had been baptized



and had returned to his village. For some months nothing was heard of him. Finally he came to us and reported that nearly twenty were ready for baptism in his village through his preaching. The college pastor took great interest in these villagers, helping the foundation of a church among them. Our teachers have kept up their interest in the work there and the C. E. society has helped in the support of the pastor, who is no other than the carpenter himself."

The village has been eagerly hospitable to all the college and Cushing men that they have been able to persuade out there for week ends and keen in carrying their message with the help of their visitors to the non-Christian as well as the Kli-bo-pa neighbors. Mr. Seagrave now reports this curious instance of the work of a Bible woman there, who went to a neighboring Buddhist village. "She found a young man about 18 years of age who seemed deranged, sitting strangely quiet in his house. She taught him to sing 'He Leadeth Me,' marching to and fro in his house and then to stop and pray a little prayer she had taught him, with the result that he has recovered, to the great astonishment of the villagers. They are now deserting

their priest, who is angry at her as he is no longer fed by the offerings of the people."

Such, then, is the high value set upon the schools in this mission. *What is their condition? What their vitality and prospects?* In 1920-21 it looked for a few months as if Nationalism had given them their death-blow. The records of 1922 re-iterate nothing but recovery,—in some cases partial, in some complete. In yet others (especially the Karen schools which the boycott did not affect) there were large positive gains. In all but one, nothing less than *steady growth*.

At the Burmese seminary "the largest class we have ever had"; at the Toungoo Paku "the primary standards doubled" and at Tharrawaddy a leap of 90, chiefly in the lower standards (these figures are very significant, for a democracy must build upon its base and Burma like all India has not done so); at Moulmein Karen an increase of 35% including 35 boys who boycotted, and at Thonze 50%—"stronger than before the boycott"; Henzada Karen, "more applications for the elementary Normal class than can be handled"; Tavoy and Henzada Burman "quite recovered," and Kemendine Girls' School the same,

## THE NEW BURMA

with a Normal department far ahead of its best previous figure, at 440; Sagaing "beyond all previous records" and "spread all over the compound," though this is primarily an evangelistic field; Bassein Pwo 50 over last year and full buildings; Taunggyi full to overflowing: the College about 40% above last year's (and the pre-boycott) figure, or 195 against 138; and the English Girls' High School "climbing slowly." Some schools have new buildings, which make their expansion less painful—notably the Kemendine Girls' and the Rangoon and Nyaunglebin Karen—yet the last mentioned of these has already filled its new dormitory and will have to build in the ground floor next year. Cushing and the English Boys' High School report 667 and 250 respectively,—the latter a new figure, the former a return toward the pre-boycott figure of 1100 which is remarkable in view of the fact that this school was inadvertently the storm center of the boycott. The Bassein Karen does not state the year's increase but shows a growth in its history from 100 when Dr. Nichols took it to 1000 now, of whom 400 are girls. In Mandalay, another Nationalist center, many girls are returning from National Schools to Mrs. Elliott's, and the boys' school, which was very hard hit indeed, has nearly recovered full strength. This has been greatly helped by the extraordinary scholastic record made there last March, when all the six boys who passed the high school final examination were in A Division—eligible for immediate admission to college without a preliminary year. No other mission school in the province equalled this. The middle department, also, passed 100% and won 4 out of 5 scholarships. There is but one exception to this unbroken record of school prosperity.

The Toungoo Burmese school lost 40%, owing to the abnormal development of Government vernacular schools in that district. This may show the way we shall all have to bow gracefully out of the educational field when the Burmese people do their full public duty, but that day is unhappily still far off. Such prosperity in numbers and in scholarship may mean much or little in the long development of the Kingdom of God, but they indicate one thing clearly now,—that *if the schools are religious forces, as our missionaries seem to think them, they are in good physical health for their spiritual service.*

Yet the Mission seems to think one thing further about the schools: that they ought to be even more than religious forces; or rather, *they ought to be religious forces in a broader sense than the word has connoted thus far.* They ought to render unselfish, Christ-like service to the building of the province.



Rice Cultivation—Ploughing the Wet Paddy Fields. The rice will later be scattered on top of the water in the nursery. Mr. Case's American drill-planter is vastly more efficient than this method.

## BAPTIST MISSIONS, 1922.

The reports seem to show that they have done this—measurably— by attacking some special problems and developing some special types of education.

In the ordinary schools *progressive experiments have been undertaken*. Cushing High and the Rangoon Karen school have made profitable use of, and interesting findings in, intelligence tests as bases for promotions. Cushing High was led to take this up by an attempt—which most Rangoon schools of all denominations have made in some form—to meet the sounder demands of Nationalism. Mr. Hattersley selected the brightest pupils for special work under a special teacher in order that they might finish their high school course in two years instead of three and then found that the results justified similar selections and out-of-grade promotions for lower classes as well. Another step that he took partly under the stimulus of Nationalistic demands was the introduction of a com-



Rice Cultivation—Transplanting.  
The plants pulled up and carried to the field (see page 39) have to be thus re-set. This back-breaking process will be eliminated by Mr. Case's direct planting.

mercial course, which though taken in addition to the regular course and not leading to a government diploma, is well filled. The need is, in fact, very great; for, in spite of the recent awakening of the Burmans to their anomalous economic position, almost no adequate education of this kind and very little industrial or commercial leadership on the part of indigenous men, yet exist in the province. A splendid and enormously needed step in the same direction was the great Trade School at Moulmein, which was almost built by Mr. Darrow and had every prospect before it of being one of the best assets of the province in this critical time. But Government, which was heavily financing it, did not see its way to go on and the scheme has gone—with deep regrets. Meanwhile other schools are carrying in their regular curricula a few technical subjects that will in a small way help make up the loss. Dr. Harper has a weaving department, which has sent or is soon to send boys back to the other chief Shan Stations. Tavoy through a gift of Rs. 1000 from a leading Karen has similar work including a class for working girls, which covers dyeing and designing as well as weaving of both cotton and silk. "Our ideal is that they will weave character as well as cloth," adds Mr. Sutton. The Rangoon Normal School has recently introduced gardening and cane work and proposes carpentry. An entirely different sort of "technical" subject, interesting with reference to the paragraph on the Mission Press in section B of this chapter, is the first teaching of music by staff notation. That is at Toungoo in Miss Adams' Paku school.

Besides these experiments within the regular curricula, there are *certain types of institutions*

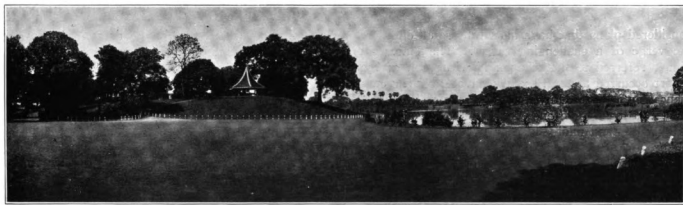


*that deserve separate mention.* At Haka has been inaugurated a hostel for the sons of Chin chiefs, under the Mission. Mr. Cope writes that there are about 18 in the school and the second year has been more successful than the first. It is obviously an uncommon opportunity—even if none of them become Christians—to build character of a nationally useful sort in those who will be the leaders of the Sub-division.

Another type of education that has been growing rapidly in the last few years has been that *for girls*. The Mission has always led Burma in this type, but recent Government encouragement has led to still more emphasis being set upon it. The newest girls' school is probably the eight girls in a little house with Miss Lawrence at Taunggyi, but it has a donation of Rs. 3000, which will start it on better footing next year. The Woman's Department at Judson College, a few years ago definitely organized under Miss Hunt as Dean, is a fair gauge of how lower education for girls is rising. This department now has 48 members or about 25% of the whole college, and 34 of them are boarders, stacked (the word is used advisedly) into the single house that serves for Women's Dormi-

tory and Dean's residence. A new house is urgently needed even for the short interval before the college moves to its new quarters. The fact that these are practically all the Burmese and Karen girls taking college education in Burma shows that only the Mission high schools are turning out any considerable number of educated girls.

The most interesting new departure in educational types since the demise of the Trade School, is *the agricultural school*, just getting on its feet at Pyinmana. Mr. Case reports that the Government has acquired the land and turned it over, so that he is now running a 200 acre farm. A considerable stock of American machinery and implements is set up and doing strikingly better work than any in current use. Sugar-cane, corn and rice are special features. The cane crusher has extracted so much more juice so much faster than before that the Burmans have since got out several more from America and are using them successfully. The field of corn, scientifically selected and planted in rows with a drill, instead of broadcasted, then cultivated with oxen instead of by hoes, is the best to be seen in the vicinity. The uninitiated



might suppose that bringing rice cultivation to Burma would be coals to Newcastle, but here are the facts:

"We secured pure bred rice seed and on the lower land drilled in the seed instead of transplanting by hand from nurseries according to the usual native method. This is said to be the first time the American method has ever been tried in Burma. We got an excellent crop which matured earlier than ordinarily and it was cut by our mower with reaper attachments. By our method we made a saving of about one quarter of the value of the crop in planting and another quarter in harvesting it. This was done also on the ordinary paddy-fields without any alteration of the land. We are now threshing with our threshing machine, which further reduces the labor costs.

"The mower cleared the fields so quickly that while the ground was still moist it could be harrowed and planted with gram (a field pea) and also with grain sorgum. We are thus getting a second crop, where the Burman usually gets only one, because he takes two months clearing the rice off his land with a sickle, after which at this rainless season it is too dry for a crop."

Finally, *there is Judson College*—one of the two only colleges in Burma and since December 1, 1920 a constituent element with the government or University College in the University of Rangoon. Besides the facts that have been mentioned in the several preceding chapters, there should be mentioned the opening of Freshman Biology with a gift from the Jubilee Fund of the Woman's Board, under Mr. Gordon E. Gates of Colby and Harvard; the raising of science courses from the Intermediate to the Bachelor standard, with Dr. W. Byron Brown for Physics; and the attempts, not yet successful, to buy a house lying between the College buildings and Women's Dormitory, for additional women's accommodations. Indispensable for these and other advances have been the very generous maintenance grants which the Government has paid under the new University. For these grants and for the agreement upon them, drawn up many years ago when the University was still on paper, Principal Howard pays a tribute of profound appreciation to Dr. Kelly "for his statesmanlike handling of that difficult situation." Indeed, to Dr. Kelly has been due in a very large measure the fruition of the long

considered plans that have placed Judson College on the verge of a challenging career. The University dinner referred to in the opening paragraph of this report occurred at the Second Convocation (or commencement) of the University of Rangoon, which will long be a memorable one. His Honor, Sir Reginald Craddock, Lieutenant-Governor of Burma and First Chancellor of the University, as well as the Honorable Mark Hunter—now Sir Mark Hunter—the Director of Public Instruction and Pro-Vice-Chancellor of the University, were on the eve of permanent retirement. These two men more than any others, had moulded the University into the administrative form that it finally took in December 1920, had weathered the very severe storm of boycott and radical Nationalism, and indeed done all but see the youngest University of the Orient embodied in an adequate physical habitation. On that afternoon—December 2—at the 400 acre University site north of the city Sir Reginald had

what must have been to him the great happiness of laying the corner stone of "the finest University buildings east of Suez." In these buildings, as hitherto in the teaching and administration of the University, Judson College is to have an honorable, enviable and, it is ardently hoped, serviceable part. The plan of the grounds on page 29 though but a tentative architect's drawing, will give some idea of the beauty and also the cost of the new enterprise, if Judson is adequately to take her place in the building of the new democracy of Burma.

#### D. THE "CONTAGION OF CHARACTER."

But of all the methods of communicating the spirit of Christ, one often wonders if there is any nearly so potent as the "contagion of character." Even evangelism is pretty often found to be just that at the core and certainly the machinery of the school system is an iron shell without it. It appears that some of the finest achievements of the year in this Mission are *matters of Christ-like personality* and this resume could close no more fittingly than by letting the most impressive of them tell their own tale.

#### WEEPING FOR THEIR MISSIONARY.

One from Bassein: Mr. Conrad is referring to the sailing of Dr. Cronkhite for final retirement in America: "As long as I live I shall never forget that face which turned backward toward the Pwo Karen children standing on the wharf. With all his desire to be with his family in America and to be relieved from the responsibility of directing a great mission, yet that last look which he gave his Pwo children told me how



Horse-and-rider race.—One of the events at the American Baptist Mission Press Annual Picnic.



## BAPTIST MISSIONS, 1922.

deeply he loved them and how great was the heart pain of separation.

"I have done my best to be a friend to the children, but as yet I have not been able to fill the place in their hearts made vacant by his retirement. Especially is this true of the girls in our school. On more occasions than one I have found some of the little girls sitting on my front verandah or on the steps weeping. Upon questioning them I discovered that they were sorrowing for their former missionary."

### ONE HUNDRED PER-CENT SMILING.

Another from the Assistant Missionary to the Talains, Saya Ko Chit Pyu already referred to:

"Before the last meeting of the last Bible Assembly at Maymyo was melted away and in the consecration meeting everyone was asked to give a sentence of consecration thought, to be extracted from the various meetings of the Assembly, I remember that I put one somewhat like this: 'Resolved to be a better man henceforth by way of 100% consecrated life in the Lord's service smiling.' I need not say that the term 100% is borrowed from Rev. V. W. Dyer's address and the word 'smiling' from Rev. H. E. Hinton's Assembly motto squeezed out through the personality of Mr. P. R. Hackett."

The Bible Assembly is the "Northfield of Burma" and the "motto" referred to is the song (not unknown in American student circles) beginning "Our motto is service" and containing the lines

Help the other fellow,

Help him with a smi-i-i-le.

The allusion to Mr. Hackett, our new Sunday School



American Baptist Mission Press Annual Picnic.—One of the heats in the boys' 100-yard dash.

director, needs no annotation for the hundreds of young people who have met him in summer assemblies in many parts of the United States.

Two from Mr. Case of Pinyinmana:

### A GAMBLER.

"On a trip to Nyaung-aing village where Maung Shwe Aung, the former gambler and thief had been converted, I saw the man again. His wife, who had threatened to take poison if he became a Christian, was now all smiles, and when asked if she would become a Christian, said, 'Wait a little while longer.' Formerly she would not look at me. One of their sons is studying in one of our village schools and plans to come to the agricultural school."

### A MOTHER

"At the Chin village of Hebron, which was started by Mr. Sharp, the first resident missionary here, the

evangelistic campaigns of the past four years have had the effect of making it so much of a Christian village that there is not left one house which does not have some church member in it. (How many such Christian villages are there in America?) Ma Kun was an old lady in Hebron, one of whose sons went to the war, and while in the army became converted. He wrote back home about it, saying 'I have become a Christian, mother, and want you to become a Christian, too.' When the letter was read to her, she answered, 'I can't read and don't know but that you are trying to fool me, but if my son comes back alive and tells me it is true, I will become a Christian too.' Before going on furlough, I often spoke to the old lady, trying to get her to take the step, but in vain. However a few months ago, while I was sitting in the parlor with the Director of Agriculture for Buma, she stuck her head in at the window and shouted 'I want to be baptized.' Telling her to wait till we came to her village, we went there the Sunday before Christmas and while the candidates were being examined, I asked the old lady, 'Is it because your son is a Christian that you want to become one now?' She answered, 'You know you preached hard enough to me before and I did not believe, but now I do believe in Jesus and want to be baptized and that's all. I don't know how to make a speech.' All smiled and no more questions were asked and the mother was baptized."

Finally, two from Mr. Lewis of Tharrawaddy:

MASTER PAUL

"One day they called the missionary to see a baby which was dying in a nearby house. It was the baby of a pastor whose young wife had had four other

children which had died. Improper food, bad air, poor and insufficient clothing, all helped to kill off the children one by one. It seemed as though this one would go the same way. We gave it two days to live. Yellow, thin and scrawny as it was, the missionary asked permission to take it to her house and minister to it. The parents consented and through the wet slippery, narrow path that evening the dying babe was brought. We requested the mother to stay too in our guest room for a week. The local civil hospital supplied medicine, we supplied the food and prayers. We prohibited the mother or friends from giving the child any food whatsoever, for we remembered the time when a small boy suffering from typhoid fever and at a very critical stage, was given a cooked sparrow and a cup of exceedingly strong coffee by solicitous friends who did not approve of the missionary's boiled milk diet. The mother did, however, bring the child food and it grew worse. Finally the missionary had to tell the mother very plainly that she had no doubt killed her other four babies by improper food: did she want this one to live or not? The mother cried. So did the missionary. The mother got angry and the missionary thought she would take her child and go home, but she had spoken the truth in love. Desperate conditions demand desperate measures. If the baby should die after this, what then? Finally the mother consented and promised to feed the child no more food except ordered by the missionary. But she promised that before and had broken her word. The missionary agreed to give her another chance.

"I shall pass over the untiring labors of love which the missionary *mama* performed on that babe. It was filthy. Its clothes were nasty. All engagements were cancelled. For a week she fought for the life of that

## BAPTIST MISSIONS, 1922.

babe as if it were her very own. On the fourth day the crisis was past and the baby began to mend. Yet careful supervision was needed. The mother was coaxed and threatened not to give the babe food covertly. Especially at meal time she was reminded, for the common custom of the mothers is this: when the natural breast-milk fails they chew up some cooked rice in their own mouth and then put it in the baby's mouth. This rice is not only mixed with saliva, but also with nicotine poison and betel juice with its astringent power and the lime which accompanies every betel-chew. Of course this combination of poisons irritates the baby's stomach and digestive system so that it begins to lose flesh.

"The babe grew stronger and one fine day with her babe and bottle of malted milk the mother went home. One day she brought it back, carrying it Burma-fashion on her hip, and said that since we were the saviors of the baby it was really our baby and that we should rename it. I renamed it Saw Paw Loo, Master Paul. One night as the missionary was eating dinner, the mother appeared at the door. We had previously been given a thank offering of some eggs and had considered the incident closed. Bashfully the mother explained the errand. From their poverty they had bought a dainty blue piece of voile and some lace, hand-made, and had paid another woman to make a pretty frock for the missionary *mama*. The cost must have been two or three weeks work. Protest after protest did no good and we had to take the dress. Our hearts were full, for we were not worthy of such a reward.

### A CHORE BOY.

"About 26 years ago a boy left his village and came down to study in the Tharrawaddy school under

Miss Higby. He was poor but strong and carried water for the plants, ran errands and did chores for his school fees. He progressed and passed high school and sat for the college entrance examination. He returned to the Tharrawaddy School and became headmaster of it, watching it grow until 555 were enrolled at one time. He became a Christian leader and when the Karens wanted a head for the district branch of their national society, they chose him. When the missionaries wanted a Karen for a member of the Judson College Board of Trustees, they chose him. When the Representative Council of Missions (the Burma Continuation Committee) wanted to co-opt a responsible Karen, they chose him. When the Tharrawaddy municipal committee wanted a member, they chose him. Later, in a contest with a Burman in a district predominantly Burman, he was elected to a seat in the first Burma Legislative Council. The chore boy is the Honorable U San Baw, M. L. C. (Member Legislative Council).

But the boy's village remained evil-spirit worshippers and Buddhists. Even the chore boy's mother and brothers remained in darkness. This was not because they were never preached to. The chore boy preached to them many times. Other preachers tried it. The same answer was returned: 'Not now.' Faithfully these five brothers and the mother were preached to, but in vain. Two years ago the mother died of cholera and they gave some opium eaters (the low, vulgar people who do the dirty work of Burma, for the sake of getting more opium) some money to bury her body. Six months later when the dry season came around they exhumed her body, propped it up against a tree and danced around it according to heathen custom, and ate and feasted for several days



and nights. They called the Christian headmaster-brother to come and make merry according to their old custom but he refused. Can you imagine a small part of this refined man's feelings as he remembered what his heathen brothers and friends were doing those days and nights to his own mother's lifeless body? Heathen though she was to the last, it was his own mother. Then two of these brothers died also.

"One day good news came. The other three brothers were asking for a teacher, a Christian teacher to come and open a Christian school in their village. Think of it! That was our opportunity. The village elders agreed to put up a school if the Karen Home Mission society supplied a teacher. They had 75 pupils the first year and put up an all-bamboo house. They took six-inch bamboo for posts, split open bamboos for the floor, split and wove bamboos for

walls, made a thatch roof, and were satisfied with their work.

"When I went to see this bamboo house which had cost six or eight dollars, I was told that they had studied there that year but that this was not good enough for their village and they were taking it down and putting up a wooden building next month. I glimpsed then a small beginning of a community conscience and thanked God and took courage. There are now three Christian teachers in that village, teaching school every week day with 30 minutes or more for a Bible lesson, while on Sundays they lead the Sunday School, the young people's meeting and the three regular church meetings. The gospel has entered the village of the chore boy and I am told one of his brothers has promised to be baptized in the near future."

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### "The Old Order Changeth—"

In other than political senses this line must linger in our minds this year, for to the Burma Mission this has been a year of signal and regrettable losses. "Princes in Israel," whose names have been for years the very symbols of the Mission itself, have gone from us. To America for permanent retirement have gone Mr. and Mrs. Cross and Dr. Cronkhite. In America Mrs. Hascall and Dr. Jameson, who gave many years of their best life to this field, have answered the Master's call, and on the field, Dr. Kelly and Mr. Phinney. Dr. Kelly was taken during the Annual

Meetings and on the every eve of preaching the Conference sermon. Mr. Phinney dined with us at the American Community Dinner on Nov. 30th and at the University Dinner on Dec. 2nd; on the 15th he was no longer with us,—called from a many-sided, still vigorous life. Both men went from the midst of unusually broad, active and public services. The Burma Mission of the present is, to a larger extent than can usually be said of any two men, the enduring translation of their lives.

# CHRISTIANITY IN BURMA.

AS TOLD BY THE CENSUS OF 1921.

BY MR. PHINNEY, WITH ADDITIONS BY THE EDITOR.

TOTAL POPULATION OF BURMA, 13,169,099, made up as follows:

Buddhists, ....	11,210,943	or 85	%
Animists, ....	702,587	or $5\frac{1}{3}$	%
Mohammedans, ....	500,592	or $3\frac{3}{4}$	%
Hindus, ....	484,432	or $3\frac{2}{3}$	%
Christians, ....	257,107	or $1\frac{9}{10}$	%

Fourteen other titles and unclassified make up the small balances in this and the following tables.

The distribution of the Christian Community is as follows:—

TOTAL CHRISTIAN COMMUNITY, 257,107, made up as follows:

Baptist Community, ....	160,655	or $62\frac{1}{2}$	%
Roman Catholics, ....	72,715	or 28	%
Church of England, ....	19,636	or $7\frac{1}{2}$	%
Presbyterians, ....	1,508	or $\frac{58}{100}$	%
Methodists, ....	1,424	or $\frac{55}{100}$	%

TOTAL KAREN CHRISTIANS, 178,225, made up as follows:

Baptist Community, ....	134,924	or 75	%
Roman Catholics, ....	37,280	or 20	%
Church of England, ....	5,808	or $3\frac{1}{4}$	%
Methodists, ....	82		
Presbyterians, ....	10		

TOTAL BURMAN CHRISTIANS, 15,381 made up as follows:

Baptist Community, ....	7,265	or 47	%
Roman Catholics, ....	6,335	or 41	%
Church of England, ....	1,293	or 8	%
Methodists, ....	434	or $2\frac{4}{5}$	%
Presbyterians, ....	13		

TOTAL OTHER INDIGENOUS RACES, 14,444, made up as follows:

Baptist Community, ....	12,119	or $86\frac{1}{3}$	%
Roman Catholics, ....	1,822	or $12\frac{4}{5}$	%
Church of England, ....	177	or $1\frac{1}{5}$	%
Presbyterians, ....	16		
Methodists, ....	8		

TOTAL "EUROPEAN" RACES, 25,289, made up as follows:

Roman Catholics, ....	10,507	or 41	%
Church of England, ....	9,994	or 39	%
Baptist Community, ....	2,450	or $9\frac{6}{10}$	%
Presbyterians, ....	1,389	or $5\frac{1}{2}$	%
Methodist, ....	563	or $2\frac{1}{5}$	%

## A SUMMARY.

The whole indigenous population of Burma is included under two main heads, Burmans and Karens, or Buddhists and Animists. All others, Hindus, Mohammedans, and Europeans, are really immigrant races, although many have been born in the country, as some of their ancestors may have been also.

It is apparent (1) that Christianity has reached *one in fifty* of the whole population; (2) that *five of every eight* Christians in Burma claim to be Baptists; (3) that *seven of every ten* Christians come from the Karen races, and that *three out of every four* of these Karen Christians claim to enrol as Baptists; (4) that among the Buddhist races of those who have become Christians, *almost one-half* claim to be Baptist; (5) while of the immigrant Christian races and their descendants just a little less than *one in ten* claims to belong to the Baptist community.

## A COMPARATIVE STATEMENT FOR TEN YEARS.

### Christians by Denominations

(Indigenous races only).

	1911	1921	Change
Baptists,	120,549	158,206	+30%
Roman Catholics,	50,770	64,208	+22%
Church of England,	9,999	9,692	—
Methodists,	1,179	1,061	—
Presbyterians,	67	119	+

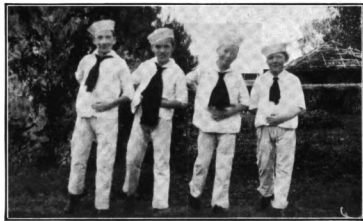
## Christians by Races.

	1911	1921	Approx. Change
Europeans and allied	13,443	8,631	— 35%
Anglo-Indian ....	11,106	16,658	+ 50%
Indian ....	23,089	19,786	— 14%
Karen ....	130,271	178,225	+ 36%
Burman and Talaing	19,357	15,381	— 20%
Other Indigenous ....	11,939	14,144	+ 19%
Chinese ....	424	1,111	+162%
All others ....	—	3,171	—
Race not returned ....	452	—	—
Total ....	210,081	257,107	+ 22%
Total Population Increase			8 <sup>2</sup> / <sub>3</sub> %

The large decreases in the European and Burman races are probably to be accounted for rather by changes of classification than by absolute losses. Thus the large increase in the Anglo-Indian numbers probably affect the European figures and many persons classified in 1921 under "other Indigenous," "Chinese" and "all others" must have gone in under "Burmans" in 1911. *Our own mission figures for Burman Baptists (actual church members) are: 1911: 3,441; 1921: 5,044; Increase 46%.*

## A COMPARATIVE STATEMENT FOR ALL RACES FOR 20 YEARS:

Denomination	Census 1901	Census 1911	Census 1921	Gain or Loss in 20 years.
Baptists	66,860	122,265	160,655	Gained 140%
Roman Catholic	37,105	60,282	72,715	Gained 95%
Anglican	22,307	20,734	19,636	Lost 12%
Methodist	1,238	1,675	1,424	Gained 15%
Presbyterians	620	1,009	1,508	Gained 151%
All others	19,395	4,116	1,169	
Totals	147,525	210,081	257,107	Gained 75%



School for Missionaries' Children  
"Sailors' Hornpipe."



**Mr. Ngwe.**

A mission school product, winning the 100-yd.  
dash final and the 1923 sports cham-  
pionship of the American Baptist  
Mission Press.



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